

THE

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SHEKEL



*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*

VOLUME XLII

No.4

JULY - AUGUST 2009



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Volume XLII No. 4 (Cons. #226)

July-August 2009

EDWARD SCHUMAN, Editor

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ISSN 0087-3486

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The President's Message

By Mel Wacks

Before there was AINA, there were Israel coin clubs in New York and Los Angeles. As many as 50 people, sometimes more, gathered together once a month to hear an educational presentation, to show and tell their prize coins, medals, etc, and to schmooze. I hope that AINA can continue that tradition of fraternity, friendship and education even though we are spread out across the United States, Israel, etc. I want you to know that you can ask me any question about Israel/Judaic numismatics or even numismatics in general. If I don't know the answer, I will pass your question along to an expert who will help you. Contact me at (818) 225-1348 or ainapresident@lycos.com.

Enclosed with this issue is a survey that I hope you will fill out and return to us. In addition to helping us serve our members better, you will have a chance to win an exciting Israel numismatic prize. And please add your personal comments on the back of the survey – this is your organization!

We have recently updated our web site www.theshekel.org. We feature about 20 articles from past issues of The Shekel, all with full color illustrations. You will find an expanded story about our recent tour to Israel and an updated Index to The Shekel. You will also find a list featuring current retail prices of most of Israel's coins and medals. And you will find details about our upcoming annual meeting at the Los Angeles Convention Center on August 6th at 1:00. If you don't have a computer, you can use one at almost any library. And don't think you can't learn how to use it – ask someone in your family or at the library to help you.

Happy collecting,



The Editor's Page

By Edward Schuman

Marvin Tameanko recently published his 300th article in a numismatic publication. Many have appeared in the SHEKEL. This is indeed quite an accomplishment and he is to be congratulated. While I have never met him personally, we have corresponded for many years. He told me that he would one day write an article for the Shekel in honor of my father's parents who fled from Russia in the 1880's and arrived to Philadelphia with the Am Olam movement. *Russian Jewish War Heroes of World War II* appears in this issue. I thank him kindly for the honor. Incidentally he is also the subject for Donna Sims profile in this issue.

I have met Ady Bar-Tov in Israel some years back. He was a personal friend of Moe Weinschel, a former president of AINA. Despite that Ady is well up in years, and quite ill, he manages to seek out information for his personal hobby of the collection of pre-Israel tokens and memorabilia. He has put into print for us his research on the Spinney tokens and this should be the final word on the subject.

Rabbi Akiba Eger was a beloved German rabbi who served his community in the early 1800's. He was the essence of everything Jewish and did his utmost to unite the Jewish communities with his sermons and decrees. In the years of Jewish distress under Hitler's anti-Semitism, the Berlin Jewish Museum used the 100th anniversary of the Rabbi's death as a rallying point for an exhibit on Jewish identity during these years of Nazi persecutions. That the medal has survived is miraculous.

The medal that is illustrated on the front cover was issued at the Second Zionist Congress in Basle in 1898. Could you possibly imagine what it would be like to have attended this congress?

Please support our organization by bringing in new members. Membership is the life blood of any group as ours and due to attrition we are losing the battle to replace many members.

Summer time is here and in South Florida where we live it is getting hot. After forty some years down here we should be used to it by now. We wish our readers a happy, safe and enjoyable summer.



RABBI AKIBA EGER MEMORIAL MEDAL

Th

Akiba Eger was a German rabbi and champion of Orthodoxy. He was born at Eisenstadt, Hungary on Nov. 8, 1761. Akiba's mother, Gitel, whose family was probably from the Bohemian city of Eger, was the only daughter of Akiba Eger, formerly rabbi of Presburg, whose name was taken by his grandson. At an early age Akiba showed great proficiency in Talmud, so that his uncle, Wolf Eger, later rabbi of Leipnik, took him under his care at Breslau. Akiba distinguished himself so highly that the wealthy Itzig Margalioth of Lissa gave him his daughter Glueckche in marriage and provided for his needs. The great conflagration which destroyed Lissa in 1791 impoverished his father-in-law and forced Eger to accept the rabbinate of Märkisch Friedland in West Prussia.

His noble and self-sacrificing character and his great Talmudic learning made him universally beloved, and won for him an international reputation among learned Jews. He repeatedly expressed a desire to resign his charge and to accept a position as teacher, or a small stipend from wealthy patrons of a bet ha-midrash, in order to escape from the religious responsibilities of the rabbinical office, but remained in deference to the entreaties of his congregation and family. In 1814 he was called to the important rabbinate of Posen. From that time his real public activity began, and lasted till his death twenty-five years later on October 12, 1837.

Eger was naturally a strict opponent of Reform, and declared the slightest change in the order of service inadmissible: "If one disturbed only the one-thousandth part of the words of our Rabbis in the Talmud the whole Torah would collapse." He was also opposed to secular learning, and one or two hours a day for that purpose was the utmost concession he would make to the government when compulsory secular education of Jewish children was introduced into Prussia.

In his decisions he was guided by humanitarian views, and allowed many things, otherwise forbidden, out of consideration for the poor and the widow. Though when measured by modern standards Akiba Eger appears extreme in his views, compared with his contemporaries and he presents really one of the mildest types of Orthodoxy. In spite of an extremely delicate constitution he often spent whole nights at the bedside of the sick, and his conduct during the cholera epidemic of 1831 was recognized by Frederick William III. in a special royal order addressed to the chief of the province.

After January 1933, the German Jews became the "Untermenschen" the sub-humans. Nazi thugs stopped Germans from shopping in Jewish shops. By 1934, all Jewish shops were marked with the yellow Star of David or had the word "Juden" written on the window. SA men stood outside the shops to deter anyone from entering. This was not necessarily a violent approach to the Jews - that was to come later - but it was an attempt to economically bankrupt them and destroy what they had spent years building up.

On buses, trains and park benches, Jews had to sit on seats marked for them. Children at schools were taught specifically anti-Semitic ideas. Jewish school children were openly ridiculed by teachers and the bullying of Jews in the playground by other pupils went unpunished. If the Jewish children responded by not wanting to go to school, then that served a purpose in itself and it also gave the Nazi propagandists a reason to peddle the lie that Jewish children were inherently lazy and could not be bothered to go to school.

In 1935, the Nuremberg Laws were passed. Jews lost their right to be German citizens and marriage between Jews and non-Jews was forbidden. It was after this law that the violence against the Jew really openly started. Those that could pay a fine were allowed to leave the country. Many could not and many shops refused to sell food to those who remained. Medicines were also difficult to get hold of as chemists would not sell to Jews. It reached a pre-war peak in 1938 with *Kristallnacht*. Thousands of shops owned by Jews were destroyed and their contents stolen. Homes and synagogues were set on fire. A huge amount of damage was done to Jewish property. The Jewish community was ordered to pay a one billion mark fine for the eventual clean-up and were forced to scrub the streets clean.

In 1937, on the one hundredth anniversary of the death of Rabbi Akiba Eger, in a setting very distant from his community in Posen, the Berlin Jewish Museum arranged an *Akiba Eger Ausstellung*, an exhibition that displayed objects identified with Judaism and portraits of Jewish family members to inspire a community in dire need of encouragement. The exhibit drew almost 500 visitors.

The largest and most handsome Rabbinical medal issued in Europe before World War II was struck in commemoration. This extremely rare medal measures 3.75 inches in diameter and was struck from zinc as this was the only metal available. The German translation reads "The Blessed Memory of Rabbi Akiba Egers, on the One Hundredth Anniversary of his Death for his Accomplishments, Jewish Community Berlin 18.9.1937".



RUSSIAN JEWISH WAR HEROES OF WORLD WAR II

By Marvin Tameanko

Russian Communist authorities always had a problem in dealing with their ethnic and religious minorities beginning even in 1917 during the Bolshevik revolution. So it is not surprising to learn that only Jews with special status could enlist in the Soviet armed forces before 1941. In that year, Hitler unleashed his forces in Operation Barbarossa and attacked his ally, Russia, destroying most of the Soviet forces. Stalin immediately began to rebuild his military and permitted any able-bodied person, regardless of ethnicity and religion to join the army. The Russian Jews, probably already aware of the genocide planned for them by the Nazis, came forward to fight for their homeland. It is recorded that around 500,000 Jews served in the Soviet armed forces in 1941 to 1945 during the war the Russians called 'The Great Patriotic War', and that about 180,000 died in combat. It is also stated that 305 Jews served as generals in the forces and that 135 Jews were awarded the gold star of the Hero of the Soviet Union, the highest award for bravery in Russia, equivalent to the British Victoria Cross or the American Congressional Medal of Honor. Most of these statistics were suppressed by Soviet authorities who tried to diminish the contribution of the Russian minorities to the victories in the war of 1941-1945 but some of this information began to emerge after 1970 and the current Russian government has promised to release more in the coming years.

Despite the early ban on war statistics, a variety of articles and reports were published after the death of Stalin and these mentioned the names of the Jewish general officers who served in World War II. The unmistakably Jewish surnames, Bialik, Sokolov and Weizman began to appear in history books and, most recently, a 1996 publication, titled *Generalim Yehudim B'tzava Sovieti* (Jewish Generals in the Soviet Army in World War II), by Fyodor Davidovich Sverdlov was published in Tel Aviv in 1996. This book, in Hebrew, lists the 305 Jewish Russian generals with photographs and short biographies so the information about their careers is now readily available. Among those listed in this definitive book are D. A. Dragunski, M. J. Katukov and J. W. Smuskevich, who became a famous general of the Soviet air force at the

beginning of the war. These three Jews were awarded the Gold Star of the Hero of the Soviet Union twice.

This article cannot describe all these heroes but instead will concentrate on only one outstanding man, named Yakov Grigorevich Kreizer, a general who fought at the Battles of Orsha, Smolensk, Moscow and Stalingrad. This general is the perfect example of a Jew who fought against the barriers raised against him because of his religion and faithfully served his country.



A rare, old photograph of Yakov Griogorevich Kreizer, Hero of the Soviet Union. A public Domain photograph from Wikimedia Commons.

Yakov Kreizer miraculously survived the purges and executions of military officers in Russia during the 1930's and the persecutions of Jews in the army resulting from Stalin's treaty with Hitler and the partition of Poland in 1939. Politically hanging on by his nails, Kreizer remained in the officer's corps and devoted all his energy to preparing his soldiers for mobile campaigns which he saw as the best method of winning wars. In 1941 when Germany attacked Russia, Kreizer was in command of the 1st Moscow Motorized Rifle Division. He became the first Soviet commander to stand up to, and outfight, the Wehrmacht in a large scale engagement in the battle of Borisov. He then skillfully conducted a fighting retreat along the Minsk-Moscow highway and stopped the Nazis tanks led by the German General Guderian, the foremost tank general in the world. Kreizer's successes inspired new confidence and raised the morale of the soldiers in the defeated Soviet army. His army division was then awarded the title of, 'The Guards', the highest honor conferred on army regiments in the Soviet Union.

In July 1941, for his victories against the Nazi blitzkrieg, Kreizer was the first Russian army commander to receive the coveted Gold Star and to be made a Hero of the Soviet Union in the Great Patriotic War.

This honor made him the very first Jewish Russian hero of World War II. Kreizer went on to command the Soviet Third Army at the battle of Smolensk ending the forward progress of the Nazi war machine. He then led the newly formed Second Guards Army in the defense of Stalingrad and encircled Field Marshal Manstein's German 6th Army to prevent it from escaping. Manstein's surrender ended the terrible siege of Stalingrad.



A three rubles, copper bronze coin struck in the Soviet union in 1993 to celebrate the heroes of the Battle of Stalingrad. The reverse shows parts of the monument to the heroes in the city. *World Coins*, Krause 318. Public Domain photograph from Wikimedia Commons.

From 1943 to the end of the war, Kreizer commanded the 51st Soviet Army and was instrumental in defeating the German forces remaining in the Ukraine, the Crimea, Belorussia, and the Baltic. For his accomplishment, Kreizer was promoted to Colonel-General the equivalent of a four-star General in the American army. After the war, because of the anti-Jewish policies of Stalin's administration, Kreizer was assigned to a desk job and languished in several junior positions. He was finally reinstated to high rank by Nikita Krushchev who knew Kreizer from the Battle of Stalingrad, and was given several armies to command. In 1961-63 when Russia was experiencing threats from Red China, Kreizer was appointed as Commander-in-Chief of the Soviet armies in the Far East military district. In 1962 he was promoted to General of the Army, a rank equivalent to the European 'Field Marshal' or American 'General of the Army' (Five Star General). Yakov Kreizer was the only Jewish officer to achieve this illustrious rank without concealing or denying his Jewish identity. Unfortunately, in 1969 Kreizer took ill and, at the age of only 64, died that same year.



A two rubles, silver coin struck in 1995 in the Soviet Union commemorating the 50th year of the victory in the Great Patriotic War. The reverse shows the victory parade when marching soldiers dumped thousands of German standards against the Kremlin Wall. *World Coins*, Krause 391. A Public domain photograph from Wikimedia Commons.

In his career Yakov Kreizer was awarded the highest military honors available. The most prestigious of these included the Hero of the Soviet Union (Gold Star), Five Orders of Lenin, four Orders of the Red Banner, the Order of the Patriotic War, First Class, Order of Suvorov, first and second class, the Order of Kutuzov, and the Order of Bogdan Khmelnytsky. As well Kreizer was given many combat and campaign medals awarded to military officers. If we wished to list only one Jewish Russian who was a military hero of the Second World War, Yakov Grigorevich Kreizer would be our choice.

A NOTE TO NEW COLLECTORS: Medals are coin-like objects classified under the title of 'exonumia' (Greek, exo='out of', numia = 'coins'). Some of them are made of precious metals and most are beautiful and historically important, so collecting World War II medals and awards is an interesting sideline to coin collecting. Many of

these medals are inexpensive and are available from coin dealers and the internet. The author recently purchased a group of eight Russian medals inscribed with the name of a Jewish recipient. Around 160,000 Russian Jews were awarded medals for bravery in The Great Patriotic War so collecting these is a good way of preserving our history.

The major awards and medals given to General Yakov Kreizer



Gold Star of The Hero of The Soviet Union



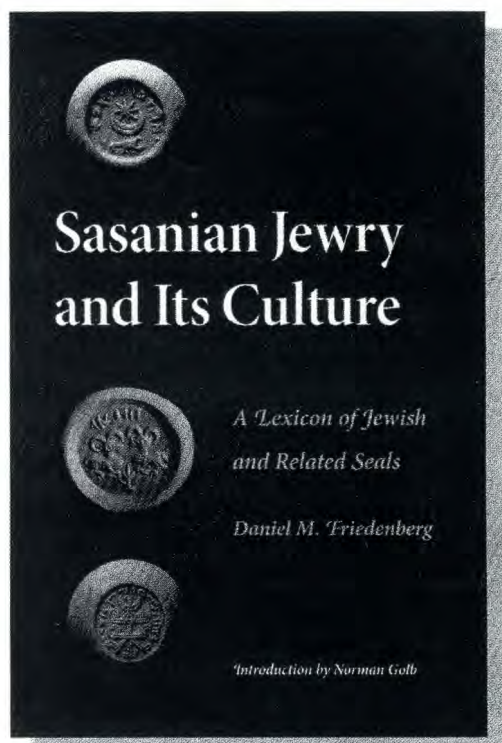
Order of Lenin (5)



Order of the Red Banner (4)



Order of The Great Patriotic War, First Class



Sasanian Jewry and Its Culture:
A Lexicon of Jewish and Related Seals

DANIEL M. FRIEDENBERG

96 pp. Illus. 2008. Cloth 978-0-252-03367-4 \$40.00

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Sasanian Jewry and its Culture

The Nature and Function of Sasanian Seals, Part 2

By Daniel Friedenberg

Sasanian seals are quite simple and naturalistic. The male portrait, the head almost always facing right and bearded, is one of the most common types for the highest echelon - kings, nobles, officials, magi - of Sasanian society. Female portraits also exist: one identifiable seal shows the widow of Yazdagird II ca. 457. Among animals the most common portrayed is the lion, a tradition that long precedes this culture. Rams, goats, bulls, bears, and scorpions are depicted. They may represent astrological themes as seen in the Zodiac, a theory strengthened by their not infrequent association with astral bodies such as stars and crescents. Another suggestion is that they might indicate the horoscopes of the seal owners, as was true later in Europe. Two other common motifs were the fire altar and the extended hand; the latter probably invoked the great Sky-God; while the fire altar surely addressed the supreme god, Ahura Mazda.

The rather rare Sasanian emblems or devices probably had their origin as cattle brands among the nomadic Iranians, and later came to indicate marks of ownership on other property as well, including insignia on battle armor. This led in turn to hereditary connotations in the highly structured Sasanian society, similar to emblems on shields in medieval Christianity. Some, not all, of these emblems or devices incorporated letters of the Pahlavi alphabet and thus may be considered monograms. The cross also appears as a device on some Christian Sasanian seals. Both Jews and Christians, as well as a few somewhat similar Zoroastrian images, show Abraham's Binding of Isaac while Christian Sasanians also show Daniel in the Lion's Den, itself an image - in another context - going back much farther in time.

Double wings, indicating royalty or priesthood, are probably based on those of the eagle, who can soar high in the sky to rest on mountain peaks, a dominant element in Zoroastrian religion. These double wings appear on the crowns of many Sasanian kings as shown on both coins and seals. Deriving earlier from Babylonian art, their origins relate to a parallel development in ancient Egypt with the image of the winged solar disk.

High, resting on mountaintops, is the abode of the gods. Also probably with roots in Mesopotamia, on the stele of Hammurabi's Code,

the god Shamash, enthroned on a mountain, revealed to that king of Babylonia (ca. 2100 B.C.E.) the immutable law that must govern society. This is also expressed in the later Greek belief in gods living on Mount Olympus as well as in ancient Hebraic cultural themes possibly deriving from that of its predecessor, the storm-god in Cananite texts. It is repeated several times in the Bible (Exod. 19:3; 19:16-20). In Exodus 24:15-18, we read that Moses went up the mountain to meet Yahweh; "The Glory of Yahweh took up dwelling on Mount Sinai." It has even been claimed, though disputed, that the root of the Hebrew word *Shaddai*, often translated as "Almighty" and used on amulets, may mean "of the mountain", referring to the Divinity living high up in the mountains. Thus, the wings, the stars, the crescents, and even the mouflon, or wild mountain goat, take on specific meaning as Sasanian seal devices.

Common on these seals are plant elements, especially the rose and the tulip. Curiously, the pomegranate does not appear on any known Jewish Sasanian seals despite its ancient Jewish symbolism. Perhaps the reason is similar to the absence of the menorah - that is Mesopotamian Jewry being settled and enlarged in an earlier period - despite its importance on contemporary Jewish objects in nearby Palestine.

Just as *The Iliad* informs us of the gods and goddesses who lived on Mount Olympus, and the Bible tells us that Yahweh dwelled on Mount Sinai, so the study of syllography of the Late Bronze Age shows that almost two-thirds of the seal stones and rings depict animals similar to those shown on Sasanian seals, mainly lions and bulls. That the lion symbolizes power and majesty is underlined by the fact that the lion does not seem to be native to the Aegean but was probably brought to certain palaces as a gift. The lion is shown on mosaics from Palestine in the Sasanian period. As an example, a sarcophagus in Catacomb 20 at Beth Shearim depicts confronting roaring lions: indeed, far earlier, among the stone carvings from the sanctuary at Hazor, fourteenth to thirteenth centuries B.C.E. there is a side figure of a roaring lion.

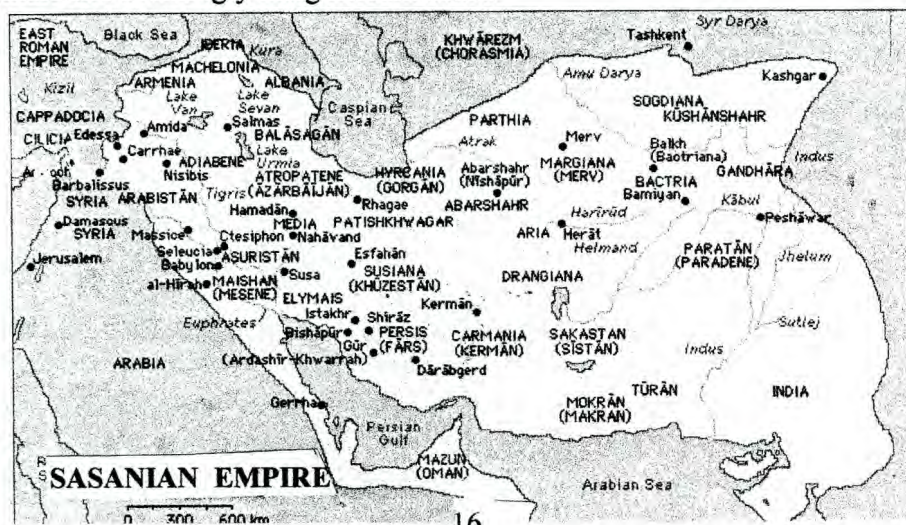
Two Old Testament themes are significant in Christian more than Jewish iconography on Sasanian seals as representing divine deliverance in which Abraham and Daniel demonstrated their total faith and trust in God. Abraham Binding Isaac obviously is a pre-figuration of the crucifixion, far more common as a Christian seal type than the latter. Indeed, Binding of Isaac Christian seals total more than all the known Jewish Sasanian seals put together; and as to the Daniel story, not shown on Jewish seals from this culture, the only Jewish image usually referred

to in this period appears as a floor mosaic in the fifth to sixth century synagogue at Na'aran (Ain Duk), near Jericho. It seems conclusive that the Sasanian Jewry rarely used these two religious imageries.

Like the Romans and Byzantines, as the bureaucracy grew so did the number of seals. Site finds indicate their omnipresence in legal and commercial functions. In fact, seals, together with coins, are the largest class of cultural artifacts surviving from the Sasanian Empire. Excluding coins, which are exclusively the issue of the state authority, as well as extant Jewish magic bowls, this is likewise true of the Jewish seals.

Herein lies their great importance for what they reveal of Jewish life, both religious and secular, in Sasanian society. A seal, as distinct from a standard religious text, mirrors much of local custom and belief. These seals often indicate a common lore shared by Jews, Christians and Zoroastrians. When, for example, the altar on which Isaac is to be sacrificed looks like a fire altar, this cultic reference to Zoroastrian worship tells us of Jewish assimilation into Sasanian civilization, indeed the *Aqedah* itself, considered so uniquely Jewish, is part of a larger common heritage. As God saved Isaac and provided a ram as substitute on the altar, so in Greek culture Artemis saved Iphigeneia at Aulis by snatching her away and putting a stag in her place on the altar.

The common depiction of lions, bears, and scorpions on such seals shows as well not only this assimilation but relates to much older Near Eastern beliefs. The portrayal of the mouflon ties it to a common heritage of the worship of gods who live in inaccessible mountains. We can thus construct a series of societal beliefs of the Jew living under Sasanian rule and the relation of both to a common background extending from the Eastern Mediterranean to Mesopotamia from these small and seemingly insignificant seals.





Seal of Huna Son of Nathan
"Hunā bar Nathan"

A *lulab* to left, *etrog* to right, between which is probably a small incense shovel, employed in the Temple ritual.



Seal of Levi Son of Simon
"Levi bar Shimon"

In the center a *lulab*. Inscription starts to right and runs across top and then to left.



Seal of Hunay
"Hunay"

Two sitting rams facing each other, bush below.



Seal of Ah'a Son of Sumāqā
Ah'a bar Sumāqā

Device with crescent moon above.



Seal with Latin Inscription

Abraham stands, knife upraised in right hand, holding a bound Isaac with his left hand. A ram stands to left, over which extends from above a hand pointing to Abraham. A large fire altar is to right.
Inscription: "SERVANDA VIVAS," that is, "By Obedience You Live."

PRIVATE TOKENS (1924-1928) of A. R. SPINNEY IN PALESTINE

By Ady Bar-Tov

The token of Spinney was first described by Sylvia Haffner in her book *Judaic Tokens and Medals* published by A.I.N.A. in 1978 and I have no comment to her report. However, the question that I, as well as others have asked, is what actually links this specific token with Spinney? It is evident that it bears no clear identification beside the inscription "ONE PIASTER IN TRADE" on the obverse and a certain number 62421 that has no clear meaning, on the reverse.

Every one that I had asked this question to responded: "It is not inscribed on the token but I know that it is Spinney's, or I heard about it". Needless to say that none of the answerers have ever used it and the elders who talked about it, have not seen it.

Having no alternative, I can only assume that this token was issued by Spinney. However, since Mrs. Haffner saw only one token, and did not check it carefully, she did not notice that the number that appear on the token was part of the die and was not added later as a serial number or what ever.

Typical Spinney's 1 Piaster token



**Egyptian Ten Millimes Coin
Known as One Piaster**



It is very easy to see the difference between, this token and the Egyptian coin. The token was minted from an alloy of copper-zinc (brass) that has a yellowish color while the coin was made from an alloy of copper-nickel that has a white color.

Spinney opened his stores in 1924 thus the name "Piaster" indicates that it had to be part of the Egyptian monetary system that was also the monetary system in Palestine until 1927. However, since the monetary system of the British Mandate in Palestine was established in 1927 and in it there was no value of "Piaster" but Mils, it is evident that the Spinney token was minted after 1924 and before 1927, I assume that it was minted in 1924.

The Spinney tokens were minted at a superior mint than the railroad tokens but still with a local quality, meaning that they were minted in Palestine. As for the reason that Spinney issued this token, I have to start with the history of Mr. Spinney who abandoned his business as the caterer of the Palestine Railways.

In 1924 Spinney opened a chain of department stores in Palestine and the Middle-East. He expanded his chain of stores from Jerusalem, to Haifa, Jaffa, Sarafand, Lydda, Nablus, Nazareth, Safari, Hebron and Afole. His stores were opened also in Kantara-Egypt, Amman-Traas-Jordan, Beyrouth-Lebanon and Damascus-Syria. Later on, in 1942 he extended his stores to the United Arab Emirates. He chose Haifa as the center of his activity.

At the beginning, one could buy in his stores everything from a sewing thread to a bicycle. Later, the list of the goods the store offered included electric appliances such as radios and refrigerators. Spinney's main pride was on his factory of mineral water and soft drinks that were marketed in glass bottles. The factory was located in Acco and used high quality water from the famous Cabri springs. The majority of buyers in Spinney's stores were the British officials and their families who came from England, Military officers and their families and few Jewish and Arab inhabitants who ignored the religious prohibition of eating pork meat that was sold in Spinney's stores.

In those years there was a severe shortage of small currency that started during the Ottoman rule and became worse after the change of rulers. The British could not import enough change from Egypt, to follow the rate of development of Palestine in those days. The consequences were a disturbance of regular trade life. As a result, major businessmen followed the steps of the Templers, the people of Zichron Yaakov and Mikveh Israel who were forced to issue emergency coinage. This coinage is classified as private one and its use was limited to the business that issued it. This coinage enabled the businesses to use it as a change for its clients who had all the confidence that they will be able to use it in future purchase,

Thus in 1924 Spinney received from the British authorities the permission to issue a single token. The value of the token was 10 Millimes and resembled the Egyptian official coin of 10 Millimes that was regarded as equal to one 'Piaster'. This coin was issued by the British in Egypt and was used as a legal tender in Palestine until 1928. Spinney took care that the value was printed on the token in English "ONE PIASTER IN TRADE". There was a similarity of form and size between the Egyptian coin and Spinney's token to emphasis the equality of values .

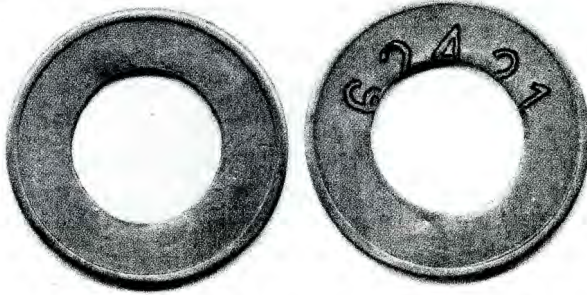
While browsing in the "lost treasures" in the safe of Kadman Museum, I found three additional types of tokens that were definitely issued by Spinney The first, 1 Piaster, differs from the classical one by having a smaller diameter 23.8 mm. instead of 27 mm. and its weigh 4.34 gr. instead of 5.86 gr. The central hole in both of them remained the same 8,0mm. In "Type B" there is no rim. I hardly understand why the diameter was reduced? Maybe it was an unsuccessful effort to produce the token of half piaster.



The second, ½ Piaster' has the same rim and diameter as the classical piaster 27.0 mm, but the central hole has much larger diameter, 14.2 mm instead of 8.0 mm. and its weigh is 4.34gr. The reason for the large hole can be obtained from an analogy to the way that the Templers' Breisch & Co. converted a 1 Piaster token to a ½ Piaster token without investing any money in a new die. The company simply made a larger hole in its 1 Piaster coin.



The third - ½ Piaster coin is similar to the second type but it lacks the value inscription "ONE PIASTER IN TRADE". Probably there was a second issue of the half piaster tokens and the incorrect inscription was omitted because of the real value of this coin. Due to the desire to economize in minting expenses the real value "HALF PIASTER IN TRADE" was not inscribed on the die. The important clue is the number on the reverse that identified this token as Spinney's and made its forgery more difficult.



At the end of the Second World War, the Etzel and Lehi movements started to attack any thing that was connected with British commerce in Israel including the Spinneys stores. During the last days of the British mandate, the Arabs also attacked British businesses including burning the Spinney's store in Nablus. As a result A.R. Spinney ended his business in Israel and in 1948 left Israel for Cyprus. Two days later Sir Allan Cunningham - the last High Commissioner of Palestine - left Israel to England. The Spinney's tokens were used till the end of the British Mandate in 1948.

It is inevitable that other types of these tokens will be found in the future, and with them, some answers to the unsolved questions

Series I 03987 *

SPINNEY'S LIMITED

HAIFA, JERUSALEM, JAFFA, SAKATFAND, LYDIA, NABLUS, NAZARETH, SAKAF, HEBRON, APULE,
MANTARA, AMMAN, BEYROUT, DAMASCUS.
MINERAL WATER FACTORY AT ACRE.

Received from *Kousen Lichting* 1952

The sum of *5.72 P.S.*

In respect of *Settlement of account.*

L. P. *572* FOR SPINNEY'S LIMITED.

Cashier.

IN PURSUIT OF JUDAICA RARITIES #2

By Edward Schuman

While on one of the A.I.N.A. early tours to Israel we met a vest pocket dealer who had all sorts of "goodies" for sale. Shalom Renan was known as a gentleman dealer to whom other dealers sort out items for their own accounts. Where he obtained the merchandise was a mystery but rarities seem to come by him much like bees attracts honey. It was he who first showed me an original share certificate of the Jewish Colonial Trust.

He must have had several dozen in his zippered portfolio. These certificates at this time, some thirty some years ago, were elusive but not expensive. In examining the hoard, there were certificates from many cities and towns in Russia and Poland. One could imagine poor Jews putting their hard earned money, in rubles and zlotys in a Jewish Bank that did not even exist at that time. Some certificates had five or more names as the owners, the sum of one could not be paid unless bought as a group. Unfortunately, I could not buy these certificates at the time but here is the story.



Theodor Herzl had originally hoped to gain financial support for his plan of a Jewish state from amongst Jewish millionaires. Herzl appealed to wealthy Jews such as Baron Hirsch and Baron Rothschild, to join the national Zionist movement, but in vain. With the failure of this approach he turned to the Jewish masses and offered them shares in a trust fund known as the Jewish Colonial Trust. Its operation began in 1902 with authorized capital of 2 million pounds sterling.

This financial instrument of the Zionist movement was suggested at the First Zionist Congress, held at Basel in 1897. It was conceived by the political Zionists as a financial instrument that should hold in trust the moneys of the Zionists for the direct purposes of the movement, and, at the same time, should act as a bank and operate business according to the methods of the commercial world. These slightly conflicting ideas rested on a basic principle of the Zionist movement, namely, that it must not serve as a charity, but must teach and foster independence. On the other hand, it was recognized by the Zionists that financial power is needed to support diplomatic negotiations.

The idea of founding the trust met with Zionist sympathy from the start, and in May, 1898, the preliminary committee, consisting of David Wolfsohn and Dr. M. Bodenheimer of Cologne, and Dr. Rudolph Schauer of Mayence, issued the first statement of the proposed institution and the first call for subscriptions. The purposes of the trust were described as the economic development and strengthening of the Jewish colonies in Palestine and Syria, the purchase of land for new settlements on a publicly and legally recognized basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond and mortgage and the making of advances for colonization, and the establishment of savings-banks or banking-offices in the colonies.

The statement also referred to the purchase of concessions, etc., in Asia Minor, especially in Syria and Palestine, particular consideration being given to railway concessions and the building of harbors. Other points mentioned were the administration of the National Fund and the carrying on of ordinary banking and exchange business.

It was decided that the principal office of the bank should be in London, that it should be registered under the English Companies Acts, and that the capital stock should be two millions sterling, issued in one-pound shares. Prospective shareholders were permitted to secure shares by a payment of 10 per cent per share, the balance to be subscribed within a stated period. These preliminaries were terminated on July 15, 1898, and the chairman of the committee was able to submit so gratifying a report to the Second Zionist Congress that the establishment of the bank was immediately decided upon.

A numerous financial committee was appointed to represent Zionist interests in every country, and the institution was incorporated as a limited company under the English Companies Acts on March 20, 1899. The sum of £2,051 5s. was paid in stamp duties. At an

extraordinary general meeting held in Aug., 1899, the shareholders revised the first paragraph of the memorandum of the articles of agreement as follows: "To promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria, and further to promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world."

The predominance of the council of administration was assured by the allocation of the first hundred shares as founders' shares, which are entitled, at any general meeting of the company, or at any poll, to as many votes as there are ordinary shares represented at that meeting or poll. The first governors of the trust were Dr. Schauer of Mayence, Leib Schalit of Riga, and Abraham Hornstein of Kiev.

The prospectus, which stipulated that the company should not make an allotment until 250,000 shares had been subscribed, was issued April 29, 1899, from the offices in Broad street, London. The largest number of applications were for single shares, from applicants who undertook to pay for their holdings in five installments, at a premium of 2½ per cent, within one year. Even the single shares were divided, especially in Galicia, between from four to eight persons. The applications, which, by the end of the following month, had made the establishment of the trust certain, represented over 100,000 shareholders; and special accommodations for the register at Somerset House, London, were necessary.

The application for shares, above the necessary minimum, did not proceed very rapidly, until, in 1900, a system of share clubs was invented by an independent organization to facilitate the purchase of holdings on a still smaller allotment scheme. At the Zionist Congress of 1900 the deposits from various countries having been drawn into the central office, the trust was declared ready to transact business, and it was decided to devote part of the capital to the eventual founding of branches in Russia and Palestine. This plan was taken in hand in 1902, and a subsidiary corporation, the Anglo-Palestine Company, was formed and a branch opened in Jaffa.

At the 1903 annual general meeting, held in Basel, the directors recommended, and the shareholders approved, the payment of a dividend of five pence per share; and it was decided to found branches of the trust in the East End of London and in New York, and to take steps for carrying into effect the resolution relating to the Russian branch.

The Jewish Colonial Trust

(Jüdische Colonial-Bank)

Limited.

PROSPECT.

Die Zeichenliste wird in London am 28. März aufgelegt.

Die Subscription dauert bis inclusive 28. April.

Die Gesellschaft ist in Gemässheit der englischen Gesetze für Actien-Gesellschaften vom Jahre 1863 bis 1886, welche die Haftung des Actionärs auf den Nominalbetrag seines Actienbesitzes beschränken, in London registriert.

CAPITAL: £ 2 Millionen,

eingeteilt in

**1,999,900 Stamm-Actien im Nennwerte von je £ 1.— und
100 Gründer-Actien, ebenfalls im Nennwerte von je £ 1.—.**

DIE GRÜNDER-ACTIEN SIND AUF DEN AUFSICHTSRATH ODER DIE VON IHM ERNANNTE PERSONEN EINGETRAGEN UND KÖNNEN NUR MIT DESSEN GENEHMIGUNG ÜBERTRAGEN WERDEN. DIE GRÜNDER-ACTIEN NEHMEN AN DEM GEWINN DER GESELLSCHAFT KEINEN ANTHEIL.

Emission von 1,999,900 Actien im Nennwerte von je £ 1.—

zahlbar nach Wahl des Zeichners, wie folgt: entweder

- a) 20% bei der Zeichnung und den Rest in weiteren 3 Raten von je 20%, in Zeiträumen von je 3 Monaten vom Tage der ersten Zahlung ausgerechnet 6% Zinsen, zahlbar mit der letzten Rate, oder
- b) 10% bei der Zeichnung und den Rest sofort bei Zuteilung, oder
- c) den vollen Betrag sofort bei der Zeichnung.

Aufsichtsrath

(The Council)

Dr. Th. Herzl, Wien
Dr. M. Schöner, Wien
Dr. O. Kokosch, Wien
Dr. L. Kahn, Wien
Architekt O. Marmorek, Wien
Dr. M. Mandelstamm, Kiew
Professor Dr. R. Gotthell, New-York

Rabbiner Dr. J. Jelsky, Lodz
Dr. J. Jassinowsky, Warschau
Dr. J. Bodenheimer, Köln
Dr. J. Bernstein-Kohan, Kischinev
S. Pineles, Galatz
J. H. Elmann, Braila
Dr. A. Marmorek, Paris

Ingenieur W. Tankin, Elisabethgrad
O. Herbst, Sophia
Dr. E. W. Tschlenow, Moskau
Dr. S. Rosenheck, Kolomen
Dr. S. Schur, Stanislaw
Ingen. M. Usatschkin, Ekaterinoslaw

Ausser den hier aufgezählten Mitgliedern des Aufsichtsrathes werden noch drei Mitglieder in der ersten Sitzung des Councils gewählt werden.

Repräsentanten des Aufsichtsrathes

bei dem Verwaltungsrathe (Governors).

L. Schaff, Riga — Dr. Schauer, Mainz — Abr. Horenstein, Kiew.

Die Governors werden durch zwei beständig in London wohnhafte Herren beim Verwaltungsrathe vertreten.

Verwaltungsrath

(Board of Directors)

O. Wolfsohn, Köln — J. Kang, Haag — S. L. Haymann, London — Gr. Lourie, Pinsk — H. Rosenbaum, Jessy
S. Barbasch, Odessa — S. Sachs, Dwinsk.

Bankiers

(Bankers)

London and Provincial Bank Limited in London. — Bank of Africa Limited, London.

Rechtsbeistände

(Solicitors)

Bantwich, Walkin Williams & Gray, London.

Rechnungsrevisoren

(Auditors)

Jackson Puley Browning Hussey & Co., London, 68 Colemanstr.

General-Secretär

JAMES D. LOEWY

Eingetragenes Domicil:

BROAD STREET AVENUE, LONDON E. C.

PROFILE OF AN ARCHITECT

Marvin Tameanko was born in 1934 in Toronto, Canada. Marvin has been married to Bette for 50 years and they have three children and six grandchildren. Marvin graduated from the School of Architecture at the University of Toronto with a B.Arch. Several years later, Marvin did post-graduate and received his Masters of Architecture in 1976. Marvin has worked as an architect in several countries and began his teaching career in 1965 as a professor of architecture at Ryerson University in Toronto. He is the author of *House and Home*, a textbook on architecture and interior design that was used in secondary schools in Canada and Australia. While teaching at Ryerson, Marvin was chosen as *Professor of the Year* in 1987. Even though Marvin is now retired, he certainly has kept himself busy through the years with his variety of collections and with his writing.

With Marvin's interest in archeology and in Israel, he served as one of the volunteers at the excavations of Tel Dan in northern Israel during the summer of 1976. Although he dug in four different areas at Tel Dan, he never was able to find a single ancient coin. Archeology of Israel is still one of Marvin's favorite hobbies. One of Marvin's earliest hobbies was building scale models of ancient battles between Greeks, Romans, Egyptians, Persians and Jews, complete with soldiers, sailors, ships and land/seascapes. These scale models have now been turned over to his helpers and assistants, his grandchildren, who have taken this art to a much higher level.

Marvin began collecting coins in 1964 and he specializes in ancient coins that have something to do with architecture, science or art on the reverse. He prides himself in having a reputation with dealers in that he will buy anything, old, new, genuine or fake, anything that might be added to one of his collections, or something that he thinks he could write an article about.

Marvin has authored over 250 published articles in various periodicals, including *The Shekel*, *The Numismatist*, *Coin News* (England), *Minerva Magazine*, *Coin World*, *Seabys' Coin and Medal Bulletin*, and in *Journals of the Society of Ancient Numismatists* (SAN), and the *Classical and Medieval Numismatic Society*

(CMNS). In 1999, Marvin was awarded the "Best World Coin Book" award by the Numismatic Literary Guild (NLG) for his book entitled *Monumental Coins, Buildings, and Structures on Ancient Coinage*", published by Krause. One of Marvin's latest articles to appear in *The Numismatist* was in the November 2008 issue, entitled "A Soldier's Legacy", a story about the contents of a Union Soldier's leather pouch that proved to be a reminder that Canadians served in the American Civil War.

In addition to being the recipient of an NLG award in 1999, Marvin also was presented the "Best Token and Medal Article" in a World Magazine by the NLG in 1992. In 1994, Marvin was awarded the Celator's "Reader's Choice" award and in 1999, was awarded the Ben and Sylvia Odesser Memorial Award by the Token and Medal Society (TAMS), for his outstanding contribution of Judaic numismatics and exonomia that had appeared in *The Shekel*.

Written by Donna J. Sims, NLG



The Jewish Community of Grodno

One of the oldest Jewish communities in the former grand duchy of Lithuania, the Grodno community received a charter from Grand Duke Witold in 1389. This indicates the existence of a synagogue and cemetery and shows that Jews owned real property in the city and its environs and engaged in commerce, crafts, and agriculture.

The Jews were banished by the general decree of expulsion of the Jews from Lithuania in 1495 and their property was sequestered, but were permitted to return and to claim their possessions in 1503. In a decision rendered by Queen Bona (Sforza), dated May 22, 1549, the following regulations, modifying and defining the rights of the Jewish community of Grodno, were introduced: (1) Jews are to pay 17 per cent of the taxes the government assessed against the city; (2) they are freed from some special taxes paid in kind; (3) houses and lands formerly bought by Jews from citizens are freed from citizens' taxes; those bought by citizens from Jews are freed from Jewish taxes. But thenceforth no Jew may buy a house from a citizen without special royal permission.

During the 16th century the townsmen of Grodno were consistently hostile to the Jews, the artisans in particular. Grodno, however, became noted as a center of Jewish learning. By the end of the century a number of battei madras (House of Learning) and yeshivot (religious Torah schools) had been established. The Jewish merchants in Grodno flourished and frequently took part in fairs outside the city, even in the famous fair of far-away Leipzig. Their economic success spurred the growth of the city's Jewish population in that it induced Jews from nearby towns to move to Grodno. The city was ringed with Jewish settlements in nearby locales, such as Novogrodek, Tiktin, Nowi-Dwor, and others.

One of the three principal communities in Lithuania, Grodno was represented on the Council of Lithuania. It thus assumed responsibility for the care of Jewish affairs in general, while undertaking Jewish defense in libel cases in particular, since it was the seat of the Lithuanian court of appeal.

The community was spared during the Chmielnicki massacres in 1648-49 and gave asylum to fugitives from the south, but later suffered from the Russian invasions of 1655-57 and subsequent invasions by the Swedes. The fanaticism of the Jesuits was from 1616 an additional spur to frequent calumnies against the Jews, and the kidnapping of Jewish children for forced conversion. The community became heavily involved in debt to pay for the defense and ransom of those victims.

The principal traditional sources of income of Grodno Jews were commerce principally in agricultural and timber products and crafts, and more recently, industry. In 1887, 88% of commercial undertakings, 76% of factories and workshops, and 65% of real estate in Grodno were Jewish owned. The situation did not alter appreciably before World War I, but after Grodno's reversion to Poland the Jews were systematically ousted from their economic positions and from the middle of the 1930s a stringent anti-Jewish economic boycott was imposed. Among the other main enterprises then owned by Jews were a large bicycle factory, a factory for artistic leather products, a glass factory, a lithographic plant, foundries, and breweries.

Some of the plants proved good training grounds for potential immigrants to Palestine during the 1930s. The huge Y. Shereshevsky tobacco factory in Grodno employed, before World War I, some 1,800 workers and provided a livelihood for hundreds of families in subsidiary activities, nearly all Jewish. Work stopped on the Sabbath and Jewish festivals and it maintained a school for the children of the employees. The Polish government nationalized it in the 1920s, making it conform to the official pattern and the majority of the Jewish workers were forced out.

In the 19th century, the Grodno community supported numerous battei madras and societies formed by the Mitnaggedim for religious studies, which were attended regularly by people from all classes of the community. The Jewish community made outstanding provision for benevolent and welfare institutions. From the 18th century there existed the society for care of the sick (Bikkur Holim). Some wealthy members of the community contributed lavishly toward establishing orphanages, hospitals, old-age homes, and an excellent trade school. One of the first loan and savings cooperative funds in Russia was opened in 1900.

A Jewish Socialist circle already existed in Grodno in 1875-76 where the first Jewish Socialists turned their attention to the working man. From the end of the 1890s the various trends of Jewish labor movements became increasingly active in Grodno, in particular in the tobacco factory. The labor movement played an important part in organizing Jewish self-defense in Grodno in 1903 and 1907, and some Jewish youngsters there also avenged the bloodshed that resulted from the pogroms at Bialystok.

A society for settling in Erez Israel was founded in Grodno in 1872, and a second acquired land in *Petah Tikvah on its foundation in 1880, where a pioneer settler from Grodno was Mordecai Diskin. The society of Hovevei Zion in Grodno in 1890 gave generous support in

building the Girls' Hebrew school in Jaffa. Grodno was one of the most active centers of Hovevei Zion, as also subsequently of the Zionist movement in Russia. Zionist shekels were printed clandestinely in Grodno.

Grodno remained one of the important centers of the Zionist movement and its constituent parties and youth movements between 1916 and 1939. During World War II, when Grodno was under Soviet rule (1939-41), a clandestine Zionist center there transferred intending immigrants to Erez Israel via Vilna, then the capital of Soviet Lithuania.

The Nazis occupied Grodno on June 22, 1941, the day on which Germany attacked the Soviet Union. On July 7, 80 Jews in the professions were arrested and executed by the Nazi authorities. On Nov. 1, 1941, the Jews of Grodno were segregated into two ghettos, one for "skilled workers" in the small, overcrowded "synagogue quarter" and the fish market; the other, which was smaller and reserved for the "unproductive", in the suburb of Slobodka. On Nov. 2, 1942, the ghettos were surrounded and sealed off, and their liquidation began. The liquidation took place in several stages. On Nov. 14-22, the Slobodka ghetto was destroyed and its inhabitants were taken "to work places" but in fact to their death in Auschwitz. Normally the victims were shoot on a pit which had to be dug out before. When they were transferred to Auschwitz they probably were also transferred to tunnel systems for the underground weapon production and new Fuehrer bunkers, i.e. for the "Underground Reich", with high death rates.

That same month 4,000 people were expelled from the ghetto in the Shulhof to the transit camp of Kelvasin, 4 miles from Grodno. Some of them died there as a result of the inhuman conditions, and the rest were expelled after a short period together with the Jewish population of the villages in the Grodno region, who were then sent to either Auschwitz or Treblinka. In a large Nazi Aktion on Jan. 17-22, 1943, 10,000 Jews were sent to the Treblinka extermination camp. The rest were deported on March 12 to Bialystok

According to a Nazi source, 44,049 Grodno Jews were sent to the extermination camps, 20,577 Jews from Grodno itself, and 23,472 from neighboring townlets. Some 180 Jews remained in Grodno and the district, hidden among gentiles or otherwise concealed until the town was liberated by the Soviet Army in July 1944.

There was a large question of who all counted as a "Jew" after the Soviet withdrawal in June 1941. Many Poles were willing collaborators of the German Nazi forces and indicated "Jewish" houses to them. A false oral indication was enough to be damned as a Jew. Other Jews changed

passports or names or indicated a false religion, or were hidden by Christian families etc. All this provoked a strong Herzl Zionism with a false hope for a home in Palestine, where the Arabs lived and prepared a defense against a Jewish invasion..

Early in 1942, a Jewish underground resistance and defense movement was formed; members of Zionist youth movements, especially women, set up a communications center in Grodno for contact with the ghettos in Vilna, Bialystok, and Warsaw. There was also a workshop for forging "Aryan" papers and travel permits for members of the movement engaged in rescuing Jews and in armed defense. Before the big Aktion an unsuccessful attempt was made to assassinate Streblow, a chief executioner of Grodno Jewry. There was also an attempt to organize a mass escape from the Great Synagogue, which served as a collection center for deportation, and to assassinate Kurt Wiese, the other chief executioner of Grodno Jewry.

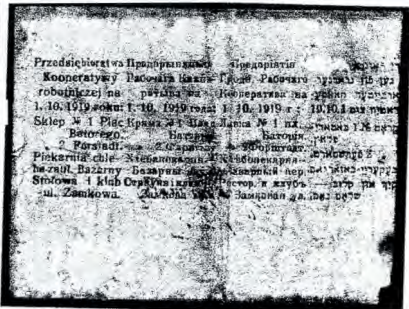
It can be verified that some of the deported Jews of Grodno had survived and was in the DP camps and emigrated to Palestine or overseas, because nobody wanted to get under Soviet rule again. Many Jews who were surviving in the forests were drawn into the Red Army and by this died at the front 1944-1945. There were many Herzl Zionist organizations organizing false passports and flight over Rumania to Palestine.

From 1948 Stalin and his successors implemented a harsh anti-Semitic policy suppressing religion and Herzl Zionism. So the numbers of Jews who openly stated to be Jewish declined in the Soviet sphere of influence, and the institutions were closed step by step. By the 1960s Grodno had no synagogue. The "old" synagogue was a storehouse; the "new" one was used as a sports hall. In the mid-1950s the Jewish cemetery was plowed up. Tombstones were taken away and used for building a monument to Lenin. There are four mass graves of Jews near the city, on which monuments were erected after World War II.

During the time of national revolutions and Civil War in Russia, in provinces which lacked official means of payment, there appeared a large number of new forms of currency. Money had been printed by municipal governments, treasuries, mutual aid funds, credit organizations, religious institutions, cooperatives, etc. This paper money was also issued by Jewish communities, cooperatives, unions and other Jewish coalitions in the period of 1917-1920. Such issuances were typical in towns with a high concentration of Jewish population. Local currency issuances usually had limited circulation within a society.

Issuances had not been accompanied by any governmental acts, yet it was announced that issuers were obliged to accept them without limitation as to the sum. Communities readily used these monies, since the frequent changes in political authority meant that government issuances could be discontinued while these forms would continue to be in circulation.

The Grodno Worker's Cooperative issued notes in 50 pfennig and 1 and 3 mark denominations. These notes are extremely rare. The illustrations were taken from Jewish Paper Money in Russia by Dimitri Kharitonov



The Biblical Medals of Michael Lantz

By Mel Wacks

Michael Lantz (1908-1988) was a sculptor who made dozens of monumental, figurative and memorial sculptures for Government buildings, churches and other sites around the United States. He also frequently designed commemorative and historical medals and seals.

Mr. Lantz studied at the National Academy of Design and the Beaux Arts Institute in New York. In 1938, at age 29, he won a \$45,600 commission for two monumental stone sculptures. Entitled "Man Restraining Trade," each depicting a burly figure reining in a bucking horse, they still stand at the Federal Trade Commission building in Washington. Among his other major commissions is the 28-foot-high sculpture of St. Avold at the Lorraine American Cemetery and Memorial near St. Avold, France, which is the largest cemetery in Europe for American soldiers killed in World War II.

Michael Lantz served as the president of the National Sculpture Society from 1970 to 1973, and was editor of its publication, the *Sculpture Review*, from 1955 to 1957 and from 1973 to 1984. He taught sculpture at the National Academy School of Fine Arts in New York, from 1964 to 1980. His older brother, Walter Lantz, was a film animator and creator of Woody Woodpecker.

In 1948, Michael Lantz created the 37th medal in the Society of Medalists series, inscribed "Blessed Are the Meek for They Shall Inherit the Earth." The obverse features John the Baptist baptizing Jesus while the reverse, perhaps sardonically, pictures a naked Salome (granddaughter of Herod the Great) holding the head of John the Baptist, with a horse behind her.

The Springhill Avenue Temple, was organized in Mobile, Atlanta on January 25, 1844 and is one of the oldest Jewish Congregations in the United States. The Temple's present home was formally dedicated at religious services Friday evening, September 2, 1955. A major architectural feature is massive entrance doors, featuring medallion plaques of the 12 Tribes, created by Michael Lantz.

While each medallion plaque is 16" diameter, they would have made a wonderful set of art medals!

Jacob fathered 12 sons; whose descendents each formed tribes, each occupying a separate territory, except the tribe of Levi, which was set apart to serve in the Holy Temple. Interestingly, Michael Lantz included. While there was no tribe of Joseph, the descendents of his sons

Ephraim and Menasseh, were given the status of independent tribes.

The Sages spoke of rigidly fixed symbols for the tribes. For example, in a relatively late midrash that deals with the banners of the tribes (Numbers Rabbah 2, s.v. be-otot) we read: "Each chieftain (of each tribe) had a sign, each a banner, in the color of the precious stones that Aaron wore over his heart."

The symbols associated with the Twelve Tribes are generally based on the words of Jacob (Genesis 49) to his sons, except for Ephraim and Manasseh.

Asher: "Out of Asher his bread shall be fat."

Benjamin: "Benjamin shall ravin (eat voraciously), as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."

Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

Ephraim and Manasseh: "His glory is like the firstling of his bullock (ox), and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Gad: "Gad, a troop shall overcome him: but he shall overcome at the last."

Issachar: "Issachar is a strong ass couching down between two burdens"

Judah: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

Naphtali: "Naphtali is a hind (young deer) let loose: he giveth goodly words."

Reuben: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power"

Simeon: "Simeon and Levi are brethren; instruments of cruelty are in their habitations."

Zebulun: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."

In almost all instances, Lantz followed tradition, but in some cases he used different symbols, such as the budding plant on the Tribe of Manasseh.

The photographs of Michael Lantz's Twelve Tribes of Israel medallic plaques were given to me by Michael in 1976 when we discussed the possibility of him designing a medal for the Jewish-American Hall of Fame. Unfortunately that medal did not come to fruition.



The Early Zionist Congresses

It was first intended to hold a Congress at Munich, but the local Jewish leaders were so hostile to the proposal that the project was abandoned and Basle, a city in Switzerland, was chosen instead as the scene of the first gathering of Zionists from all parts of the world. The first Zionist Congress opened on the 29th of August, 1897, when two hundred and four delegates were present. They came from almost every country in Europe, as well as from the United States and Palestine. The best-known of them were Max Nordau, from Paris; Israel Zangwill, from London; M. Ussischkin, a prominent member of the Odessa Committee; Professor Mandelstamm, of Kieff; and Dr. N. Birnbaum, the founder of the Kadimah. A few non-Jews, including M. Dunant, the founder of the Red Cross Society, were also present.

The Government of the Canton of Basle extended its hospitality to the Congress, which was attended by a representative of the Turkish Government, who had been instructed to submit his report to Herzl before forwarding it to Constantinople. The enthusiasm of the gathering was tumultuous. Strangers embraced one another. Strong men shed tears of emotion at the thought that at length, after the lapse of nearly two thousand years, Jewry had once again gathered together in preparation for the march home to Zion. No hero ever received a greater ovation than did Theodor Herzl, the leader of the new movement. At the conclusion of the meetings the parting between him and many of his newly-found followers and friends was most affectionate. Delegates parted with the time-honored Jewish wish—"Next year in Jerusalem."

At this Congress a Zionist organization was duly constituted. The government was to be vested in a congress representative of shekel-payers—*i.e.*, supporters of the cause who contributed at least a shekel (in England a shilling) a year. The Congress was to elect an Executive Committee to carry out the resolutions of the Congress, to conduct the business of the movement until the next Congress was held, and to make the preparations for that Congress. The Executive Committee was to be representative of all countries, but it was to act for the greater part through a committee of five residents in Vienna, who were to be elected by the Congress. The outstanding result of the Congress was the adoption of the following program.

(1) The promotion, on suitable lines, of the colonization of Palestine by Jewish agricultural and industrial workers.

(2) The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

(3) The strengthening and fostering of Jewish national sentiment and consciousness.

(4) Preparatory steps towards obtaining Government consent, where necessary, to the attainment of the aim of Zionism.

It will be noticed that, advancing on Herd's original proposals, the future home for the Jewish people was fixed definitely in Palestine. The Congress also declared the necessity of creating a Jewish National Fund, and appointed a committee to consider the position of Hebrew as a living language.

The Congress at Basle gave a great impetus to the movement for the re-creation of a center of Judaism in Palestine. The adherents of the movement increased manifold. New societies sprang into existence in all parts of the world. Within a few months every country of Europe had its Zionists organized in societies. Every town in Galicia had its separate society. Romanian Jewry also counted its Zionist societies by the score. In New York the fifteen Zionist societies had already formed a federation, and steps were immediately taken to federate all the societies in the United States. Before the end of the year three other subsidiary conferences had been held, one at Frankfurt, a second at Kieff, and the third at Lemberg. In Canada, even in Australia and India, Jewry was engaged in forming Zionist societies. Almost equal interest was being aroused outside of Jewish circles. The Congress at Basle was noticed, in most instances sympathetically, by the newspapers of the entire world. Important English papers even suggested the convening of an international congress to consider the Jewish Question.

At the second Congress the number of delegates was double that at its predecessor. The Rabbis, who had the most part kept aloof from the earlier meet: now represented, having in many instances been satisfied that the new movement contained nothing contrary in the traditional teachings of Judaism.

More of the representative men of Jewry also attended this Congress. These new-comers included Bernard Lazare, the French publicist; Dr. M. Gaster, Chief Rabbi of the Sephardi Jews of England; Rabbi Isaac Rulf, one of the pioneers of the eighties; and Professor Richard Gottheil, of New York. All the countries of Europe again sent delegates, and in

addition South Africa, Egypt, and South America were represented.

The number of societies represented at the Congress fell just short of a thousand. At this Congress it was decided to establish a financial instrument of the movement. This took the form of the Jewish Colonial Trust, a foreign banking business, with headquarters in London. During the subsequent years Herzl continued his diplomatic activities with a view to securing a charter guaranteeing the rights of autonomy to a Jewish settlement in Palestine. In 1903 he was in St. Petersburg, where he obtained from the anti-Semitic Minister of the Interior, von Plehve, a promise to withdraw the prohibition on Zionist activities in Russia. The previous year he had been in London, where, as a witness before the Royal Commission on Alien Immigration, he diagnosed the ills from which Jewry was suffering. He was received with much, real or apparent, sympathy by the German Emperor during his visit to Jerusalem in November, 1908, and by the King of Italy and the Pope some years after. Throughout this period he had repeated interviews with the Sultan, which are believed to have been replete with promises, but lacking in performance.

The fourth Congress was held in London in August, 1900, partly with the intention of interesting the leaders of the Anglo-Jewish Community in a movement which had by now become a part of life of a large portion of the Jewish population of the Continent. The English leaders, however, kept carefully aloof from it. Their view of Zionism may be summed up in the words of the *Jewish Chronicle*, their press organ, as "ill-considered, retrogressive, impracticable, and even dangerous." If the movement failed to attract the leaders of Anglo-Jewry, it secured the adhesion of the masses in the poorer districts, most of whom had either themselves come as refugees from the Continent or were in close communication with relatives and friends who had not been able to escape. It moreover attracted favorable notice in far more influential circles, not directly as a consequence of the London Congress, but undoubtedly partly in consequence of the trains of thought that this Congress excited.

In the first place Lord Rothschild, the head of the Anglo-Jewish Community, whose heart was ever ready to melt at the sorrows of his widely-scattered people, failing to foresee any benefit to them from Herzl's proposals, had declined to give him the slightest encouragement. Personal contact with the magnetic personality of the Zionist leader, which the Aliens Commission of which Lord Rothschild was a member, had given, was not without its effect on Lord Rothschild's attitude

towards the man, even though his attitude towards his policy remained apparently unchanged. Shortly after Herzl's evidence had been given before the Royal Commission, he again returned to England as the guest of Lord Rothschild, but social friendship did not soften the host's opposition to the political schemes of Zionism. Lord Rothschild's cousin, Baron Edmund de Rothschild became the benefactor of Palestine Jews.

This article is illustrated with two medals. On the front cover of this issue is the medal issued to commemorating the Second Zionist Congress. This medal is quite rare and much sort after. The second illustration pictured below, shows the more popular bronze medal which was sold to the delegates at the Congress.



bring the people of Israel to remembrance before the Lord, so as to make atonement for yourselves”.

At the time of the temple's construction, every Jew was commanded to make an obligatory donation of a half shekel to the edifice. This modest sum allowed all Jews, of all economic levels, to participate in the building the Temple. After the construction was completed, they continued to collect the tax from every Jew for the purpose of purchasing the public sacrifices and renewing the furnishings of the Temple. The collection occurred every year on the first day of the month of Adar when the “heralding of the shekalim” took place, that is to say the beginning of the collection of the money and it ended on the first day of the month of Nissan, when ‘there is a new budget’ in the Temple and the purchase of public sacrifices was renewed.

It was most likely a shekel of Tyre that Jesus and Peter used to pay the Temple head tax (a half shekel each): “Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. That take, and give unto them for me and thee” (Matthew 17:27). Moreover, Tyrian silver coins probably comprised the infamous payment to Judas Iscariot, when “they covenanted with him for thirty pieces of silver” (Matthew 26:15).

The annual half shekel head-tax was donated in shekels and half shekels from the Tyre mint where they were struck from the year 125 BCE until the outbreak of the Great Revolt in 66 CE. At the time of the uprising, the tax was paid using Jerusalem shekalim, which were specifically struck for this purpose. In the rabbinic sources, the Tosefta (Ketubot 13:20) states “Silver mentioned in the Pentateuch is always Tyrian silver: What is Tyrian silver? It is Jerusalemite.” Many have interpreted this to mean that only Tyrian shekalim could be used to pay the half shekel head-tax at the Jerusalem temple.

The shekel that was found in the excavation weighs 13 grams, bears the head of Melqart, the chief deity of the city of Tyre on the obverse (equivalent to the Semitic god Baal) and an eagle upon a ship's prow on the reverse. The coin was struck in the year 22 CE.

Despite the importance of the half-shekel head-tax for the economy of Jerusalem in the Second Temple period, only seven other Tyrian shekalim and half shekalim were heretofore found in the excavations in Jerusalem.

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L'ALLIANCE ISRAELITE UNIVERSELLE

The Alliance was a society founded in 1860 for the protection and improvement of the Jews in general, but mainly devoted to the interests of those in the east of Europe North Africa, and Asia Minor. It was established by six Jews of Paris Aristide Astruc, afterward chief rabbi of Belgium; Isidore Cahen, editor of the "Archives Israélites"; Jules Carvallo, civil engineer; Narcisse Leven, lawyer; Professor Eugène Manuel, and Charles Netter, merchant—all men of good standing, but at-that time not particularly prominent in the Paris community.

Repeated attacks upon the Jews by fanatical sects of various denominations had long made it apparent that something should be done on an organized scale. The assassination of Father Thomas at Damascus, in 1840, had given rise to an accusation of ritual murder against the Jews of that city. Sir Moses Montefiore, together with Adolphe Crémieux, a lawyer, and Solomon Munk, proceeded at once to Egypt to intercede with Mehemet Ali and to defend the accused. This event brought forcibly to light the necessity for a central organization that should undertake the defense of the oppressed Jews scattered throughout the world. Owing, however, to lack of agreement or perseverance, the situation remained without any practical issue for twenty years.

A crime perpetrated in the Papal States in 1858, with the connivance of the papal government, aroused world-wide indignation. A child, Edgar Mortara, was torn from his Jewish parents and forcibly baptized. This outrage against religious liberty contributed much to strengthen the general sentiment for organized protection and, as a result, two years later the Alliance Israélite Universelle came into existence, under the auspices of the above-named public-spirited Jews of Paris.

In an "Appeal" addressed to the public in December, 1860, the task which the new society was about to assume is stated as follows:

"To defend the honor of the Jewish name whenever it is attacked; to encourage, by all means at our disposal, the pursuit of useful handicrafts; to combat, where necessary, the ignorance and vice engendered by oppression; to work, by the power of persuasion and by all the moral influences at our command, for the emancipation of our brethren who still suffer under the burden of exceptional legislation; to hasten and solidify complete enfranchisement by the intellectual and moral regeneration of our brethren:—such, in its chief aspects, is the work to which the Alliance Israélite Universelle hereby consecrates itself."

Disregarding any project which might cause dissension, they limited their field of activity to such questions only as to which there could be no divergence of opinion among the Jews. It was in this spirit that they declared at the outset that all political questions should be excluded, and that the Alliance would take no account of either the political convictions of its members or of their religious opinions. It recognized neither Orthodox nor Liberal, neither Conservative nor Reformer as such: it desired to stand upon the one platform of the defense and the regeneration of the Jews, exclusive of all political or theological distinctions.

From the beginning the Alliance numbered many Protestants among its friends, clergymen as well as laymen. The Alliance encountered obstinate opposition among those who hated action, and among those who thought that evil could be cured by ignoring it. There were distinguished men in Jewry, too, who combated the project—writers and rabbis who sought to hinder the foundation of the society.

During its whole existence, the Alliance has had as chief source of income the assessments and donations of its members and these contributions represent an important portion of its receipts. The annual dues being fixed at the minimum rate of 6 frs. and by far the greater number of subscriptions not exceeding this amount, it required nearly 22,000 subscribers to make up the 158,719 frs. derived from this source in 1898. The number of members increased continuously until 1884, when their annual contributions amounted to 220,000 frs.

The first time the Alliance was called upon to intervene in favor of the Russian Jews was in 1869. Famine was ravaging Russian Poland; the number of its victims was enormous. The Alliance issued an appeal for the relief of the sufferers. A conference of delegates of the Alliance, under President Crémieux, with members of the committees of Berlin and Königsberg, took place at the Prussian capital, October, 1869. It was decided to assist a certain number of Jews to migrate into the interior of Russia, to convey others to the United States, and to erect at Königsberg a permanent institution for the care of Russo-Polish children.

This program was carried out. In less than two years eight hundred emigrants were transported to America, where they were received by the Board of Delegates and aided in the establishment of new homes. Three hundred orphans were cared for by the Jewish communities of France and Germany. In Königsberg, Posen, Memel, and Cologne, trade-schools for Russian children were established.

In the great persecutions of 1881-82 the horrors of barbarism were reproduced. From Ekaterinoslav to Vilna, bands of rioters attacked the Jews. The scenes of murder, pillage, and incendiarism which Russia then

presented raised a cry of indignation throughout Europe and America. In Paris, Berlin, London, and the cities of the United States, meetings were called and resolutions passed vigorously denouncing the assailants, and expressions of sympathy and commiseration sent to their unhappy victims.

But the case called for more effective action. The Alliance helped with large donations; it organized bureaus for relief and methodically directed emigration toward the United States. This emigration, which commenced in 1881, was attended with good results. The Jews of the United States accepted the charge thus laid upon their shoulders with most commendable generosity. The Board of Delegates, the Hebrew Emigrant Aid Society, the United Hebrew Charities of New York, and the various committees of Philadelphia, Boston, and many other places, applied themselves to the formidable task with a self-sacrifice and devotion which have never been exceeded.

Twenty thousand poor Russian Jews were massed together on the Austrian frontier. Two members of the Central Committee journeyed there and worked for several months, sending back those who could not support themselves in America, forwarding young and robust men to the United States, and settling in different parts of Europe those who could not emigrate and who for one reason or another could not be returned to Russia. It was a colossal enterprise requiring much effort but the Alliance was actively seconded by the committees in London, Vienna, and Berlin.

It was especially due to the extraordinary munificence of the American Jews that it was able to succeed in this overwhelming task. The work accomplished in 1882 was also the starting-point for that spontaneous emigration from Russia to the United States. In the interior of Russia the Alliance has always exerted itself in behalf of those Jewish communities that are subjected to misery or persecution; helping victims of expulsion, aiding families ruined by fire, relieving famine-stricken farming colonies, and rendering assistance to schools and poor students—efforts all unfortunately insufficient.

At a time when no one thought for a moment of such a demand, the Central Committee of the Alliance established a complete school of agriculture in a most belated and fanatical Jewish quarter, that of Jaffa in Palestine. This institution received the significant name of Mikveh Israel (Hope of Israel). The Jaffa school was established in 1870, upon a grant of about 600 acres generously conceded by the sultan. For a very long period it had to struggle against a lack of sufficient resources, and the difficulty of finding a proper staff. On Dec. 31, 1899, there were 210 pupils at the Jaffa school. Management and tuition are entrusted to a professional staff, composed exclusively of Jews trained by the Alliance in the agricultural

schools of western Europe. The course of instruction embraces all possible branches of agriculture, such as the care of olive-groves, orange-plantations, vineyards, grain-crops, orchards, and garden products, stock-breeding, and silkworm-raising.

It was at this moment that the great persecutions of 1881-82 broke out in Russia. Even before that date, thousands of poor Russian Jews, animated by the desire of living as colonists in Palestine, had emigrated with the intention of becoming agriculturists. Other immigrants came from Rumania and Galicia. The Alliance assisted the immigrants, and the officers of the trade-school became their instructors and advisers. The officials of the Alliance gave them the benefit of their knowledge of land, and appointed graduates of Mikveh Israel to counsel and guide them. The farm-school at Jaffa thus became the foster-mother of the first colonies in Palestine. But with all this they could not possibly have succeeded had not more powerful aid been forthcoming. Baron Edmond de Rothschild assumed all the expenses of colonization and support, constructed houses, cleared lands, built wine-cellar, and planted vineyards and olive-groves.

The medal portrays Narecisse Leven, president of the Alliance on the face side. The reverse honors the fiftieth anniversary of the association and pictures a symbol of French liberty standing over the cities of the world. The dates 1860-1910 on the bottom.



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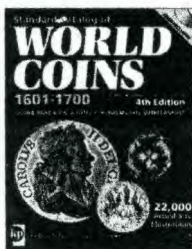
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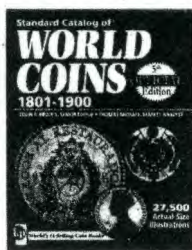
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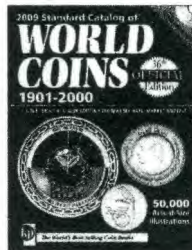
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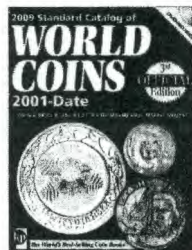
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MASADA



After the fall of Jerusalem and the destruction of the Second Temple, the Masada garrison, the last remnant of Jewish rule in the Land of Israel, refused to surrender and was besieged by the Roman Tenth Legion Fretensis under Flavius Silva. Masada's unequalled defensive site baffled even the Romans' highly developed siege system, for a time. It took the Roman army of almost 15,000, fighting a defending force of less than 1,000, including women and children, almost two years to subdue the fortress. The Romans built a sloping ramp of earth and stones to bring their soldiers within reach of the stronghold. The Zealots, preferring death rather than enslavement, committed suicide, led by Eleazar ben Yair (April 15, CE 73). Only two women and five children, who had hidden water in a conduit, survived to tell the story, which has turned Masada into a symbol of humanity's continuous struggle for freedom from oppression.

Masada was briefly reoccupied by the Jews in the 2nd century CE and was the site of a Byzantine church in the 5th to 6th century. Thereafter, it was abandoned until the 20th century, except for a brief interval during the Crusades; the Arabs called the mountain As-Sabba ("The Accursed").

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